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Schomer and Post with church leaders from East Germany, West Germany, and Poland. Center: Bishop Werner Krusche of Magdeburg.

JCC Leaders Visit European Churches

"Three of the most interesting weeks I have ever had!" This was Dr. David Stowe's opening line as, just back from Britain, he reported on a trip to Europe undertaken in late June with Dr. Howard Schomer, UCBWM Europe/World Issues Secretary, and Dr. Avery Post, President of the United Church of Christ.

The objectives of the journey were threefold: to acquaint Dr. Post with European church leaders and issues as he prepares to represent the UCC in the Central Committee of the World Council of Churches; to renew and deepen relationships with our closest of kin in Great Britain, France, and Eastern Europe; and to learn how our American churches can participate effectively in the dramatic struggle for religious renewal and liberty in the Soviet Union and other socialist countries.

The three week tour included time in both West and East Germany, the Soviet Union, France, and Britain. In addition, Howard Schomer visited the churches of Rumania, Bulgaria, and Greece. During the course of their travel, the three UCC leaders had conversations with upwards of a hundred church leaders throughout Europe.

In making a joint report, Dr. Stowe and Dr. Schomer point out significant findings in each country, and these are recorded, much abbreviated, below:

West Germany

The church in West Germany is struggling with a good deal of creativity to relate its inherited church-tax supported parish system to a radically secularized society and to maintain a relevant Christian witness in the midst of a prosperity never before known by the German people. More than 1.7 million Berliners belong to the ancient "Volkskirche" which, with its many educational and welfare institutions, employs some 50,000 people. But the average Sunday service is attended by but one percent of the members.

The UCC leaders enjoyed a one-day Kirchentag in West Berlin's great central park—a six-ring circus attended by several thousand, with dance, gospel rock music, athletics, talk shows, platform speeches, and a final solemn worship service at which Dr. Post struck a joyous, poetic chord in his words of greeting.

East Germany

The church in East Germany—one in spirit but wholly separate in organization from the church in West Germany—welcomed the UCC leaders in its solemn four-day Synod, which wrestled with the current application—in this near-totalitarian society—of Karl Barth's famous anti-Nazi thesis: the church of Jesus Christ must live and witness in a sinfulworld, knowing only one Lord and never subordinating the gospel to any political ideology or action. Application: The government has announced the introduction of military education in the high school curriculum, but all the churches in the Federation have decided to protest this innovation—an unprecedented act of resistance to the powers that be.

(continued on p. 13)

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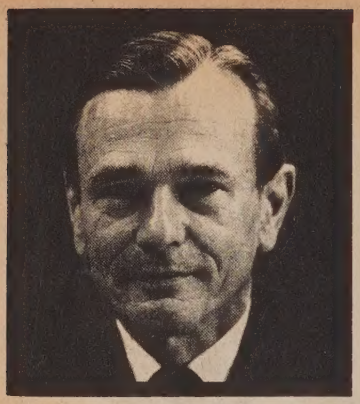


MESSAGE FROM THE EVP

All kinds of thoughts have been set spinning by this summer's European trip, which I shared with Howard Schomer of our staff and President Avery Post of the UCC. One of the things we looked for most intently in Communist East Germany and Russia was evidence about the amount and kind of religious liberty there.

In spite of all the restrictions in those near-totalitarian states, we found more freedom for holding and expressing religious faith than I had expected. In East Germany the church talks back to the government on fundamental education issues; it claims and receives freedom to do extensive social welfare work; theological study receives state subsidy; a bishop even appears on state television—briefly. "We accept our situation as a reality," we were told, "and within it we work to enlarge, centimeter by centimeter, the freedom of the church to make its witness."

In the USSR, there is less freedom. Nevertheless we found both Orthodox and Protestant Christianity showing signs not only of life but of growth. The words of a new constitution appear to be slightly less anti-religious than in the preceding one. In spite of state controls, many Protestants feel that they are more free and secure now than they were under the oppressive hegemony of an exclusive state church prior to 1917.

Yet we continue quite rightly to be exercised about the sometimes cruel deprivations of inalienable and instrinsic religious rights in certain east European countries, as elsewhere. Both the U.S. government and many religious groups press concerns for religious freedom as a central human right even at the risk of renewing the cold war and accelerating the arms race.

Inevitably, then, the question presents itself: What about a similar concern for religious and other liberties in the largest Communist society, mainland China?

Without any doubt, religious liberty is far more curtailed in China than anywhere in eastern Europe except Albania, a veritable chamber of horrors for faith. Yet very few of the increasing number of China visitors raise a serious question about that, even those who go as committed and perhaps professional Christians. Indeed, many of them suggest that China has no need of Christianity or any other religion than the secular social idealism of Mao. They imply that freedom to associate for the worship of God and for witness and action in the name of Christ is unnecessary and perhaps meaningless in China.

Such a paradoxical position seems to be based on two factors. One is a tendency to assess China as the nearest earthly approach to Utopia and hence in no need of the moral influence of Christianity or other religious faith. The second is an apparent assumption that the only significant meaning of religion is to make people better citizens. Hence the right to pursue in private and public the implications of a relationship with a transcendent God is in itself of little or no intrinsic importance.

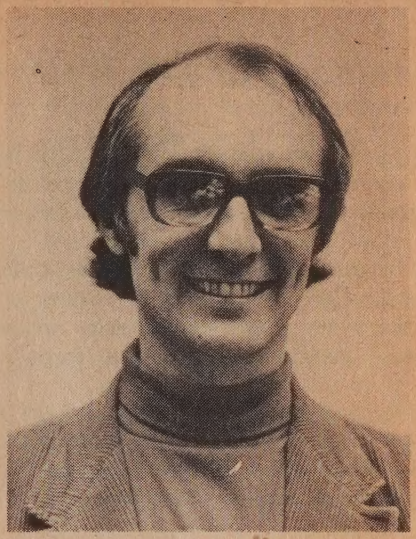
Both these factors are put into perspective in a new book which I recommend strongly as the best single volume on China. It is entitled *Coming Home—to China,* written by Creighton Lacy, a professor at Duke Divinity School (Westminster Press, $4.95). "Corky" Lacy is an old friend who brings to the writing of this book the experience not only of an intensive trip in 1977 but of an early lifetime spent in China, including several years of missionary service continuing into the first years of Mao Tse-tung. Behind that were two generations of China Lacys, providing him an unusual number of relationships and perceptions. His pen is facile, his style warmly human and personal, his eye penetrating. His immense fund of good common sense helps him distinguish theater from reality and myth from fact.

Thus equipped he gives a very sympathetic picture of China today (and of yesterday too, for that matter) but with the utopian tinsel stripped off. And he is aware that the significance of authentic religion goes far beyond the encouragement of good citizenship in a highly secularized and regimented society.

As Lacy asks, "Can any society achieve eternal revolution without a revolutionary Eternal? Can any human beings sustain their 'service for the people' without Divine Love?"

David M. Stowe

Back to the Chicken Coop



During this past year, the Rev. Tom Paton and his wife Wenda have been missionaries-in-residence with the Ohio Conference of the UCC. Just before returning to Japan this summer, Tom addressed the delegates at the Conference's Annual Meeting, and this is what he said:

The thousand origami cranes that a group of blind students folded for us as we left Japan have been divided up and are winging their way into the hearts of Sunday school children throughout Ohio. And this Friday, Wendy and I and the children will fly out of Ohio.

And last night Yvonne Delk, that prophetic black scholar from the UCC Office of Church in Society, really had me flying! As she told the African folk tale of an eagle egg hatched by chickens, and the successful attempt to liberate that domesticated eagle, didn't you feel that you were flying high? Couldn't you see the chicken coop there far below and behind you? I felt I was reaching the mountain top! And I'm no eagle; I'm a chicken!

I felt I was flying high on a global vision of the possibilities of God. Up there it all seemed clear, restful, hopeful, possible.

But I had another feeling as Yvonne took me higher. I felt uneasy as I watched that eagle fly up and up, taking me with her. I began to feel uneasy as I watched you delegates being turned on to a global vision.

I felt uneasy lest we all use our new wings to join the eagle and fly the coop!

Remember the chicken coop back there? All those dirty stupid chickens? All those domesticated chickens needing to become, not eagles, but liberated chickens?

What's the eagle going to do? Where are you going to fly?

You know, salvation in Jesus Christ gives us an almost intolerable choice: the freedom to fly the dirty coop and seek the good life—or the freedom to join God back in the chicken coop.

***Peaceful desegregation** is a dirty chicken-coop issue, whether in Dayton or in Durban, South Africa.*

***Alienation in the city** is a sad chicken-coop issue, whether in Toledo or Tokyo.*

***Unemployment** is an angry chicken-coop issue, whether in Youngstown or Mindanao in the Philippines.*

***Quality of rural life** is a painful chicken-coop issue, in Piqua, Ohio or in Korea.*

And I guess it is time for all of us to choose what we will do with our new global mountain-top vision, where we will fly with our new-found wings.

It is time, friends, to fly back to the chicken coop. It is time, friends, to leave the mountain and go back to the valley. And it is time for the Patons to go back to the city.

This year on the staff of the Ohio Conference has been heavy stuff! I felt like a chicken in an eagle's nest!

And it's tempting to stay among you in the warmth and fellowship of the Ohio Conference. Very tempting!

And so it's time for the Patons to return to Tokyo, there to join a small band of local liberated chickens, fools for Christ, in the world's largest chicken coop.

*We each are wounded, each one, and we want to be healed and made happy. But in Jesus Christ we are asked to become **wounded healers**. We are asked to be **beggars**, leading beggars to food. We are chickens asked to love other chickens because God loves us down to our last ugly pin feathers. We are all handicapped, and we dare call others to wholeness of life.*

Ah, we are all fools! For in Christ we have wings and could fly away; yet most of us—not all of us, but most of us—will fly to some needy chicken coop in our own community.

And I think Yvonne's eagle will fly back too.

My friends, God bless every foolish, wounded, handicapped, beautiful one of you!

Families of Edward and Frances Riggs Lauded for 2,336 Years of Service

At the June meeting of the UCBWM Board of Directors, Dr. and Mrs. Edward Riggs were awarded the Board's Medal of Honor for their long years of service in China and India.

Before the presentation was made, Telfer Mook, Southern Asia Secretary of the UCBWM, pointed to what is surely an all-time family record for missionary service—a total of 2,336 years—in the families of Ed and Fran Riggs.

Briefly summarized, members of the Riggs family have served for 950 years; the Dwight family (Ed Riggs' grandmother was a Dwight) for 630 years; and the Gulick family (Fran Riggs' maternal forebears) for 756 years.

The first pair of Riggses, Elias and Martha, sailed for Constantinople (today's Istanbul) in 1832, and together they racked up 69 years. Their children (three) and children's children (eleven) were all missionaries—most of them in Turkey, but some in China and Africa—and their years of service added up to 849. Ed Riggs is a fourth generation missionary.

On Fran's side, the first Gulicks, Peter and Fanny, went out in 1827 and served in both Hawaii and Japan. From then on, the Orient was their family home, especially China. Thirty-two family members worked in Okinawa, Hawaii, Micronesia, Japan, and China—and, in a slight digression, Spain. Their years as missionaries totalled 756. Fran Riggs, daughter of Louise Gulick Whitaker, is also a fourth generation missionary, and she was born in Peking.

Emmett O. Floyd, President of the UCBWM Board of Directors, pins Medal of Honor on Ed Riggs, as Fran Riggs watches.

In 1946 Ed Riggs sailed to China to reopen the American Board work after World War II at Shaowu Mission, 250 miles up the Min River from Foochow. In China he met Frances Whitaker, a nurse. They were married in 1948 in Tientsin, where Fran's parents were serving, and David Stowe was best man.

In 1951, when China closed, Ed and Fran Riggs were reassigned to South India, where they have been a rural medical team ever since. And in 1978 their daughter Martha, a **fifth generation** missionary, and her husband Nathan Knoll went out as UCBWM volunteers to do community development work among the tribal peoples of South India's hills.

Congratulations and warm thanks to a wonderful family of the mission! Surely you bring us a memorable and goodly heritage.

Dr. Richard and Gertrude Braun Return from Ghana

When Dick and Trudy Braun left Ghana last June after 21 years of medical service, the chiefs and people of the area honored them with a colorful reception and adorned them with traditional kente cloths. (See picture.)

Dick Braun was medical superintendent of the Evangelical Presbyterian Hospital in Adidome, and Trudy was acting matron. The hospital is a 120-bed rural medical center treating a steady stream of patients with every imaginable ailment and providing ancillary health services for 100,000 people in the district. Thanks to the Brauns' ministry, Adidome Hospital is also gaining a reputation as a center for surgery and for training of young Ghanaian doctors in rural health care. Trudy's special love is the satellite village clinics for mothers and children—a "well-baby" program that convinces rural parents their children can actually grow up strong and well.

The Brauns plan to remain in the United States, carrying on a home mission medical ministry in the hills of Tennessee.

Peter and Elyn MacInnis Report from Narita

Thirteen years ago the Japanese government decided to build a new international airport for the sprawling capital city of Tokyo. For a site they chose the lush croplands of the Hokuso Plateau. But—though consultation and consensus are the traditional Japanese way of decision-making and action-taking—not once did the government consult the farmers who owned, worked, and loved the land. And the farmers dug in.

When officials came to carry out a land survey, they were driven away. When the officials returned with riot police, the farmers fought back with bamboo poles and hoes. When the riot police brought bulldozers to clear the fields and raze the houses, the men turned their farm buildings into miniature forts. When the riot police broke up the siege with tear gass and arrests, the farmers escalated their resistance: Their "golden bombs" made of manure gave way to rocks and Molotov cocktails.

But the building went on. On the day first set for the airport opening, the control tower was sacked; but at last, on May 20 this year, the government "won." Bolstered by a much-augmented police guard and a new "public security act," the Narita Airport opened its gates.

Elyn and Peter MacInnis, UCBWM associates, are co-pastors of the small Christian church in Sanrizuka near the airport, and they have agonized with their parishioners as, inch by inch, they have had to retreat.

"A number of people connected with our congregation have farms in the area where the second half of the airport is to be built," they write. "They often speak about their determination to fight for their land when the government comes to take it away."

The government disastrously underestimates the people, the MacInnises think—people like old Mrs. Ishibashi, a great-grandmother in her 90's. "This April when I spoke with her in her garden," writes Elyn, "she could easily have been an old Oklahoman farmsteader like my own great-grandmother—bonnet flapping in the early spring wind, her weathered face lined and wrinkled with years of work and laughter. But in her broad country Japanese she was saying, 'We will fight the government with whatever we have until that airport is gone!' "

"All this," Peter says, "brings up the question of violence—one that we get asked about more than any other and certainly one of the most difficult to answer. Two weekends ago we were out planting rice in the paddies with some of our friends. The weekend before that our church decided to support a small collective of farmers who grow organic vegetables and truck them directly to subscribers. One young couple in that collective, about our age, has been thrown off their land twice—the first time to make way for the airport runway and the second time to make way for a freeway connecting the airport to Tokyo.

"If airport opponents were a handful of radical terrorists (the frantic condemnation of certain distinguished government officials), with nothing better to do than ransack airports, it would be easy to denounce their violence. But when they're members of your congregation, and when you've squished around the rice paddies with them, and when you've been through some of these brutal land clearing operations that the government carries out—it's hard to be neutral.

"Our own position—and the position we urge our church to take—is strictly a non-violent one, seeking to be some kind of spiritual witness in the middle of this mess. Even though that path often feels woefully ineffective, it is the one we are committed to."

It is one that many others are committed to also. The United Church of Christ in Japan (Kyodan) stands beside the farmers and pleads their cause with churches around the world as well as with their own countrymen. And they are joined by many others in Japanese society—labor unions, women's groups, liberal intellectuals—who see in the battle of the Hokuso farmers the fight for the basic rights of all the dispossessed.

HUNGER IN THE FAMILY

BY FRANCES RIGGS

The day is hot and dusty. The dirt from the road blows into the van window, coloring our hair a fine red as we drive to the village nursery school. Miss Nesam, my companion, steps out into the cool shade of the school building and pokes her head into the kitchen.

"Oh, no! Not again, *amah*!" Miss Nesam is shouting. She has just caught the cook giving porridge to three old ladies. "You can't feed *them*! This food is for the under-five children."

In a wee voice the cook says, "These old ladies have no family. They are living on rice water." Now Miss Nesam speaks more softly. "The people who provide the food say we can feed only children under five—and pregnant mothers and nursing mothers. They will stop sending food if we give it to hungry old ladies." The old women slip out quickly before more harsh words are thrown at them. I stand in the midst of the children, wondering where God's justice is in all this hungry scene.

It is really people's greed and selfishness that leaves nothing for the gray-haired old people and the children under five. We want security for ourselves, homes for ourselves, beautiful churches and recreation areas for ourselves. And when we lift our heads to see if we can help others, we want to give up none of these things.

But perhaps we *must* give up. Perhaps, as someone has said, we *must* live more simply, that others may simply live. For the world is ours to care for. No hungry soul is a mere statistic in some faraway land but our own brother or sister or parent or child, one of our family.

UCBWM Staff Asks World Council To Review Statement and Grant

On August 8, 1978, the World Council of Churches announced a grant of $85,000 to the Patriotic Front of Zimbabwe (Rhodesia), the militant liberation groups led by Joshua Nkomo and Robert Mugabe. Allocated from funds donated for its Programme to Combat Racism, the grant is specified for "the food, health, social, educational, and agricultural programs run by the two wings of the Patriotic Front (ZANU and ZAPU) for Zimbabweans in Botswana, Mozambique, and Zambia." In other words, the grant is intended for *humanitarian* purposes. This is in line with UCBWM policy and stipulations: Board grants to the World Council's Programme to Combat Racism are always clearly designated for *humanitarian programs only.*

However, the World Council statement announcing the grant to the Patriotic Front enters the realm of political judgment. It condemns the "internal settlement" under which Rhodesia has been governed since March 3, 1978, and the interim regime led by Prime Minister Ian Smith, the Rev. Ndabaningi Sithole, Bishop Abel Muzorewa, and Senator Jeremiah Chirau. It asserts that this interim regime has escalated the war against its opponents and that the "internal settlement" is opposed to the Anglo-American proposals for a just and democratic settlement in Rhodesia.

On August 11, the UCBWM staff released a paper questioning this statement and requesting the World Council to review both the statement and grant.

In its support for liberation movements in southern Africa, the UCBWM staff considers that our chief concern is to walk in close fellowship with partner churches in the area, supporting their efforts to end white supremacy rule and achieve governments that properly represent the whole population. The UCBWM does not presume to determine which liberation movements have the support of the majority of the population and has not agreed to support any one Zimbabwean liberation movement rather than another.

Furthermore, the UCBWM has not condemned the "internal settlement," nor has it suggested that the Patriotic Front is more likely than the interim government to bring the people of Rhodesia genuine self-determination, the goal of the Anglo-American diplomatic proposals.

The UCBWM staff suggests, therefore, that the United Church of Christ Executive Council request the World Council of Churches Executive Committee to review the statement and grant announced by its officers, testing whether this statement and allocation effectively serve the overriding goal of genuine self-determination for the people of Rhodesia.

(The full text of the UCBWM staff statement is available on request. Please write for it to Dr. David M. Stowe.)

DR. AL BARTHOLOMEW REPORTS FROM VIETNAM

Before 1965 the UCBWM had made grants for work in Vietnam, and since then we have been there both in cooperative Christian work and in the person of associate missionary Douglas Beane. Doug is now stationed in Thailand and works with Church World Service programs in several neighboring countries. On my recent visit to Vietnam I mentioned that we had a man in Bangkok, and one of the Vietnamese replied, "Doug Beane is *our* man in Bangkok."

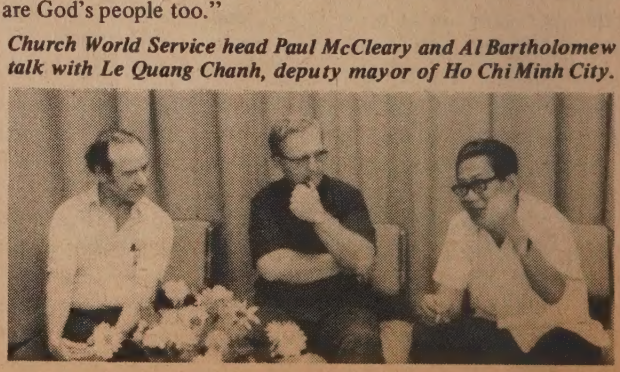
Last April the UCBWM participated with other denominations in the sending of a shipload of wheat to Vietnam, and I was part of a Church World Service delegation in Ho Chi Minh City when it arrived, the first shipload of food from the U.S. since 1975. We saw the wheat come in—10,000 metric tons. We saw it unloaded. We saw it going through the mill. We ate noodles made from it. And we are assured that indeed this food will go to the orphanages, the hospitals, and the programs that provide food for mothers and children.

The reason for sending the wheat is the food shortage that exists in the whole of Indochina, caused both by the war and by successive drought and flood in the growing seasons. In 1977 the World Food Program of the United Nations listed Vietnam and Laos among 22 nations with critical food shortages. Because of our long relationship with Vietnam, Church World Service and its member denominations mounted the campaign to send the wheat.

It was more than a shipment of food. The Vietnamese looked upon it as a gesture of friendship between two peoples who had been engaged in a bitter war. The Prime Minister said that it was like "a swallow at the beginning of spring." Stirrings in the United States since then indicate that this might indeed be so. A special Congressional delegation has now visited Vietnam and made recommendations to the President that he not continue the name of Vietnam on the "enemy list" of the United States.

Whatever our government policy, the involvement of the UCBWM is at the point of giving food to the hungry. As one of our correspondents wrote, "Hungry people are hungry people anywhere. It is our Christian responsibility to feed them. They are God's people too."

Church World Service head Paul McCleary and Al Bartholomew talk with Le Quang Chanh, deputy mayor of Ho Chi Minh City.



DR. BARRY BARNES REPORTS ON BELIZE TRIP

Last January four members of the UCC's Iowa Conference (Southeast Association) made a trip to Belize to evaluate agricultural work in which the Board is involved and, on their return, to interpret the mission throughout the Conference. The four were Barry and Carol Barnes and DeWayne and Earlene Hentzel. Dr. Barnes, a veterinarian in Ottumwa, is a corporate member of the UCBWM; Mr. Hentzel, a farmer in Donnellson, was formerly a corporate member. The paragraphs below are a portion of Dr. Barnes' report.

We spent four days with John and Miriam Dieterly, Associate Missionaries of the UCBWM, and had a good chance to see what had been accomplished through Heifer Project since John's arrival in the spring of 1975. Among the most pressing needs at that time were good quality feed and increased knowledge of animal husbandry.

John has met these concerns by establishing a training center at the fairgrounds near Belmopan. Here six or eight boys live in for several months at a time, caring for the animals and learning about feeding, sanitation, parasites, diseases, breeding and growth of the animals before undertaking their own projects.

In addition, John has a large vegetable garden which the trainees help with, and that supplies nutritious variety to the area as well as a modest income toward support of the center.

John has met the feed problem by making regular trips to the feed mill at the Mennonite community of Spanish Lookout. He brings back day-old chicks and fresh, formulated feed for the animals at the center. He also supplies the boys' project needs, extending credit for the feed as needed, until the project matures financially. This is a practical and useful service to the community.

The emphasis has been on smaller livestock—chickens, rabbits, some goats, and a few sheep, because the facilities required for these are less, initial investment and feed costs are minimal, and the turnover from time of investment to return is shorter.

In addition to John's accomplishments with Heifer Project, he and Miriam are living examples of Christian service. They are an integral part of the community. They don't keep "hours." Their home is open at all times for neighbors and trainees to drop in. Neighbors stop for vegetables, Peace Corps volunteers drop in to visit and—I suspect—sample Miriam's good cooking or get a bit of informal counseling. In short, their life is one of complete involvement. It isn't compartmentalized into work, family, church, recreation, etc. Wherever they are and whatever they are doing, it's in the light of Christian service. They don't wear their religion on their sleeves, but they act from a deep faith and a sense of being called to serve. They are true credits to the mission arm of the United Church of Christ.

These paragraphs are only a small part of what we saw and did and learned. We have a store of feelings and impressions that are impossible to put down, but we can at least say this: Seeing the church at work in Belize was a wonderful experience for us.

Comment from the Hunger Action Coordinator

"Last week," writes the Rev. Neill Richards, UCC Hunger Action Coordinator, "I received a letter from a member of a Conference Hunger Task Force indicating that a planned retreat had been cancelled because of poor registration and that a great Food Day public policy event had poor attendance. The letter ended with some frustration-prompted questions:

" 'Aren't people interested in hunger any more? Did we feed all those starving kids we saw in the 1974-75 food "crunch"? Or don't Americans want to do anything to actively help social causes any more? Are Americans losing touch with some of the important issues God calls us to deal with? What can we do about it?'

"Perhaps some of you have had similar experiences and questions. How can we helpfully respond? As I've struggled with these questions, one central fact is constantly before me: **There are still up to one billion children, women, and men in our world who must deal with hunger and its effects as a daily reality.** Blind eyes and closed hearts will not alter this fact."

Here are two ways to begin action:

College Conferences on hunger emphasizing the long-term nature of the problem and needed action, will be held this fall in Madison, Wisconsin; Denver; Philadelphia; and Durham, North Carolina. For information write: Bread for the World Educational Fund/DCWH Conferences, 4600 N. Kilpatrick Ave., Chicago, IL 90630.

High School Hunger Program for study and action, developed by Bread for the World, is designed as a semester course but can be adapted for use in church groups. Student packet, $3.00; teacher's manual, $5.00; action packet, $2.00. Order from BFW Education Fund, 207 East 16th St., New York, NY 10003.

Resources available from the Hunger Action Office, UCBWM, 475 Riverside Dr., New York, NY 10027:

World Hunger, a pamphlet describing the World Hunger Priority of the UCC as adapted by the 10th General Synod and reaffirmed by the 11th Synod in 1977.

U.S. Trade Relations with Poor Nations: Suggested Reforms describes some of the injustices in our present international economic system and suggests some reforms in the area of world trade.

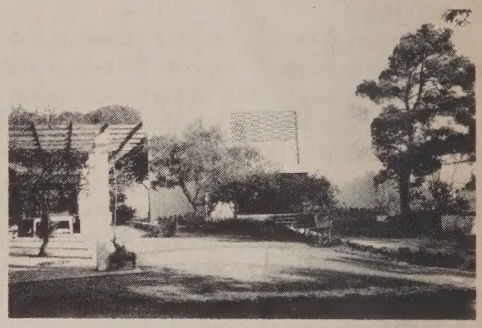
World Hunger Action Letter gives more information on the International Development Cooperation Act and what you can do.

Melanie, I Am Hungry: a slide show with cassette tape about the 35 million Americans who are hungry today. Free to UCC churches.

WHOLE EARTH NEWS BRIEFS

FIVE RETIRED MISSIONARIES who served a total of 185 years in three lands were awarded Roll of Honor medallions at the annual meeting of the Ohio Conference in June. Ms. Judy Myrick of Kent UCC, chairperson of the UCBWM Board of Directors, made the presentation to **MISS LOUISE VORDENBERG** for 37 years of work in Honduras; **MRS. DARLEY DOWNS** for 42 years in Japan; the **REV. AND MRS. EMIL W. MENZEL** for 33 and 42 years, respectively, in India; and **MRS. CARL NUGENT** for 31 years in Japan.

600 Alumnae of the **AMERICAN COLLEGIATE INSTITUTE** in Izmir, Turkey came back for the 100th anniversary celebration held last June. **JACK and LYNDA BLAKE**, retired missionaries who spent 44 years in Board service in Turkey—many of them at Izmir, where Lynda was principal—were on hand as historic Beacon Hall was renamed Blake Hall.



The new **BISHOP OF THE MADURAI-RAMNAD DIOCESE**, Church of South India, is an old friend and colleague of the UCBWM, **DR. DAVID POTHIRAJULU**. A faculty member of the Tamilnad Theological Seminary in Madurai until his election as bishop last July, "Pothi" recently completed his doctorate in theology at Boston University with scholarship help from the UCBWM. He considers the office of bishop as "a corporate office and a team ministry," and he is expected to increase the role of the laity in the church. Bishop Pothirajulu succeeds Bishop George Devadoss, who has retired after serving for 19 years in the diocese historically related to the United Church of Christ.

At the UCC's **NATIONAL MEETING OF WOMEN FOR LEADERSHIP DEVELOPMENT** planned for January 10-13 in Cincinnati, the UCBWM will take major responsibility. At the Global Evening on January 12, the Board will sponsor two speakers, one of whom has already accepted the invitation: Ms. Nita Barrow, Director of the Christian Medical Commission of the World Council of Churches and President of the International YWCA. At least three other women from overseas will take part in a forum, *Conversations with Third World Women*. Eight women missionaries will be present to help with five workshops the UCBWM is sponsoring on Women and Development, China, Southern Africa, Changing Concepts of Mission, and Human Rights and the World's Children (the UN emphasis in 1979).

The purpose of the National Meeting is to enable more UCC women to realize their potential for leadership in church and world. The meeting is open to UCC women on a space-available basis. Contact your Conference Office for further information.

UNITED CHURCH BOARD FOR WORLD MINISTRIES
475 Riverside Drive New York, N.Y. 10027

On May 31 several hundred East Ohioans attended a farewell reception at Canton's Trinity UCC for departing missionaries-in-residence **VIC and SIONY AGULTO** of the Philippines, whose year in the U.S. was co-sponsored by the Conference and the UCBWM. In their 11 months in Ohio, the Agultos visited 80 of the 125 churches in the Conference, and representatives of these congregations paid tribute to them for the breadth and depth of their ministry. With the Agultos in the picture is the Rev. Tom Paton, UCBWM missionary in Japan, also in residence in Ohio this past year during his furlough.

UCC Hunger Action Secretary **NEILL RICHARDS** was recently elected chairperson of the governing board of the **INTERRELIGIOUS TASK FORCE ON U.S. FOOD POLICY**. This group is made up of the Washington staff of 23 religious groups, including Roman Catholic, Jewish, and ecumenical organizations such as Bread for the World. It is attempting to chart U.S. food policy for the next decade.

In **PEKING**, reports former missionary to South Africa **NOEL BISHOP**, there is just one Protestant church service, and it is permitted largely because of the West African diplomats in the city, most of whom are Christian. Mr. Bishop, who recently spent five weeks in Communist China, said that when he attended the service in Peking about 30 people were present, and 20 of them were Africans. God works in a mysterious way; mission comes full circle; and the church reaches into Communist China in ways it never dreamed of in its wildest imaginings!

In early 1977, the **ILLINOIS CONFERENCE** launched a **"DOLLARS FOR DIGNITY"** program to raise $50,000 for development of water resources in Ghana, Togo, and India. The Rev. Al Williams of the Conference staff announces the resounding success of the fund drive, which has substantially exceeded its goal. He points out that the raising of this money in no way interfered with Our Christian World Mission (OCWM) but was in the nature of second-mile giving.

THE 169th ANNUAL MEETING OF THE UNITED CHURCH BOARD FOR WORLD MINISTRIES will be held in Madison, Wisconsin, November 12-15. Theme: One World, One Family. Attending will be two dozen American missionary personnel and a score of nationals from countries as diverse as Indonesia and West Germany.

Wisconsin GLOBAL Partners

Jottings from a Journal at Dansalan

by Betty Yarrow

Long day . . . long day.

It begins at 5:00 A.M.–basketball thump on the playfield, drowsy sounds for an hour, a rooster crowing, jungle birds screeching and screaming their new-day greetings. Then quiet–and the call to prayer at dawn.

Suddenly dogs bark. Pfu, the Siamese kitten, mews at my closed door. Young voices chatter at the flagpole. 6:00 A.M.–time to shuffle!

I push open my heavy eyelids (the last hour has *not* been restful). I throw water in my face–always cold, sure. And is the tank getting empty again? It does drip out so slowly.

I dive into my uniform and plunge into the kitchen, stamping my feet to chase the cockroaches and lizards away. I boil water, five minutes for coffee. Can I light the reluctant stove on one match? No, it takes at least two. I blow a few scurrying ants off the *pan de sal*, jab a fork into it, and hold it over a flame to toast. Then a beautiful, lush, golden mango.

Breakfast done, I brush my teeth in a teaspoon of water, squint at the lovely sunshine, sniff the balmy air, and wish I had some morning leisure. But no. Off I rush to the *kinder.*

For two and a half hours: grins, arguments, hugs, tears, laughter. Excited high-pitched Maranao dialect I can't understand. Runny noses–fists and kicking feet–arms about me. Absari urinating in the tin can used to catch water leaking from the roof.

BUT we do communicate–over blocks, the few old tattered books, the balls. Between hugs we do communicate! How glad I am they are here! They understand me! Oh, joy!

Then down to the muddy plaza, the jeepney terminal. I climb aboard and perch on the tattered dirty seat. Smiles for the baby–runny nose, dirty. Smiles for the shy five-year-old clutching her mother's *malong* as she stares at me solemnly. Smiles–reassuring, I hope–for mother and grandmother, as they too stare.

Muslim Filipinos climb aboard, push tightly together. Muslims with their own thoughts, their closed looks. Muslims! Muslims! The barrier is there! How can I get through? No conversation–I smile! No conversation–I gesture! No conversation–I touch! WHAT is communication?

We careen down the 35 km. in great silence. What *are* their thoughts? What *do* they think?

The water buffalo, the skinny dogs, the geese, the goats–all saunter across our path. The driver honks noisily every third second as we scurry downward.

At 15 checkpoints we stop, wait, breath abated, silent, submissive–guns everywhere. Then again we whiz around sudden curves, the horn demanding attention.

We go through rice, nakedness, filth, laundry on fences, urinating men, water jugs, the white flags of death, a dilapidated mosque, bright *malongs*, more rice, guns, soldiers, the beauty of the river, electrification, jeepneys, carabou, and suddenly around the corner–a small bouquet of posies in the middle of the road, poignantly beautiful, marking the recent death of a child. One last screeching curve–the shimmering blue of the ocean before us. We are here!

WHAT is life in the Philippines?

Hours on the hot streets of Iligan searching for the ever-hard-to-find supplies for school, for clinic, for worship.

Collecting the school mail, boxes, packages, letters (is there conceivably anything with my name on it?). The interminable struggle for stamps.

Hot, dirty hours in the market–tiny muddy aisles, flies, dirt, too many people, and constant bargaining.

Lunch in a questionably clean restaurant. Do we drink the water or not?

And–eventually–hot, dirty, weary, perspiring, we head for the jeepney again for the grinding trip back up the hill.

It is night now, with all the night sounds of Mindanao. Shots in the blackness–rat-a-tat-tat. Will there be answering shots? I listen, body rigid on my wooden bed.

The guard is going through the squeaky gate near my window. Smoke from his cigarette wafts into my room. The whine of a mosquito prompts me to turn on my lamp. I light an anti-mosquito coil and dab Cutters here and there.

A dog barks. Another answers with a yowl. Before long the air is filled with a cacaphony of canine complaints. Then–suddenly–they stop.

Sleep, broken sleep. A rooster crows. Another and another.

And in the first faint glow of dawn the plaintive, haunting call to prayer sounds across the hills and lake.

It is almost sunrise. A new day begins.

(In 1976-77 Betty Yarrow served as a volunteer teacher at Dansalan College on the island of Mindanao in the Philippines.)

A Visit from Mr. Kim

by Brian Vachon

We called him "Mr. Kim" before he arrived to spend the summer in our Vermont town, and many of us had real reservations about his visit. At least I did.

Mr. Kim—what did we know about him? That he was a Korean man, 35 years old, a resident of Japan, studying English at a university in Texas. That he had been invited by Bethany Church's Board of Missions to spend the summer in Montpelier. That he was blind.

"What on earth are we going to do with him?" I asked my wife Nancy, who is on the mission board. "He's blind. He speaks little English. It's all ridiculous!"

Nancy seemed to have a different perspective. He wants to know more about American life, she told me, and his missionary friends Wenda and Tom Paton suggested he spend the summer here. But it still didn't make sense to me—not yet. It took me a while to see.

Mr. Kim, whose name is Haengbeom Kim, and who goes by the Americanized nickname of Hank, proved to be a very remarkable man. And his visit proved to be anything but ridiculous.

Hank Kim became totally blind at the age of 16, when he was struck by a baseball. He had to drop out of school, but at the age of 22 he decided he had to put some direction in his life. He entered sixth grade and started his formal education again, attending schools for the blind, learning braille and English literature, and also mastering acupuncture, moxibustion, and massage.

Hank earned his living as an acupuncturist and masseur, saved money to study in the U.S., and arrived in Texas this year. His aim is both to master English and to study integrated education for the blind in schools for the sighted. When he came to Montpelier for the summer, he wanted to see what it would be like for a blind man to live in a totally strange environment with people he had never met before. And we showed him.

But mostly he showed us.

Hank Kim stayed with a dozen families, spent three weeks at a church-run summer camp, visited with many members of our congregation, and taught us all a lot about being blind and being courageous.

"Mr. Kim" at Bethany UCC, Montpelier, with Ellen Reiss, chairperson of the Board of Missions, Nancy and Brian Vachon, and Mark Follansbee, Associate Minister.

He also laughed a lot—a highly infectious laugh. He insisted that we correct him when he made a grammatical error. And he constantly asked questions. The problem of what to do with him—one I had imagined would take all our ingenuity—simply never came up. When he wasn't visiting, he studied the braille books he had brought with him. And he taught us. Three little girls in one family will never forget the day Mr. Kim helped their fingers learn to read from a page of raised dots. Others were given demonstrations of acupuncture. Still others had aches and pains massaged away. When the summer came to an end, many people were reluctant to see Hank Kim go back to Texas.

His aim, Hank said, was eventually to return to Japan and do some consciousness raising about the plight of blind people in his home country. Meanwhile, a lot of consciousness got raised here. We all learned so much from Mr. Kim, and we're grateful to him for coming to live among us.

(Brian Vachon is a member of the Board of Deacons of Bethany United Church of Christ, Montpelier, and an editor of Vermont Life.)

THE REV. BENJAMIN NGIDI RELEASED

A headline story in the *Whole Earth Newsletter* for winter-spring 1978 told of the detention of the Rev. Benjamin Ngidi, former moderator of the United Congregational Church of Southern Africa, a pastor and seminary professor. Ngidi had been arrested in May, 1977 and held without charges.

In mid- June the Africa Office of the UCBWM received word of Mr. Ngidi's release from Modder Bee Prison. The order was signed by the Minister of Police on June 1, 1978, and on June 6 Ben walked into the Congregational Centre in Braamfontein. Reports from church offices say that after 13 months in detention "Ben looks very well, is as cheerful as ever and full of the joy of the Lord. He is completely free from all bitterness, and his faith and courage in the face of adversity are an inspiration to us all."

Mr. Ngidi commented on the sadness he felt in leaving behind those who had been his companions in detention. Only one other detainee was released with him. His release is further clouded by the fact that his son is still detained in Durban under the Terrorism Act.

The Secretary of the United Congregational Church of Southern Africa said of Ben Ngidi: "His concern has been for justice and peace. He is a pastor with an interest in people and their total welfare, not an agitator engaged in subversion. His preaching and his social action have been motivated by the teaching of Jesus Christ and the standards of his kingdom."

GOOD READING

AFRICA PACKET, UCBWM Africa Office 475 Riverside Dr., New York, NY 10027. $2.

Anyone seriously interested in Africa and the life and thinking of the church there will want to get a copy of the *Africa Packet,* just assembled by the UCBWM Africa Office and available to churches and individuals. This packet contains updates on the countries of southern Africa, with special detail on Rhodesia, Angola, and South Africa, including Soweto. It deals primarily with the struggle for freedom in that part of Africa, with the church as vantage point.

Two significant items in the packet are a State Department document analyzing the Rhodesian internal agreement and a book pleading the cause of the interim regime. The book is *In Defense of the Rhodesian Constitutional Agreement,* and its author is the Rev. Ndabaningi Sithole, formerly a scholarship student of the Board and a UCC pastor now sharing leadership in the Rhodesian government.

* * *

In addition to the *Africa Packet,* the Africa Office has produced leaflets (with pictures) on four programs in which the Board is involved:

Rural Development in Ghana
Agricultural Programs in Togo
Trinity College, Ghana
Inanda Seminary, South Africa

If you would like copies, singly or in quantity, write to Mrs. Arlene Leyare, Africa Office, UCBWM.

CATHOLICS AND PROTESTANTS IN PHILIPPINES HOLD CONSULTATION ON CHRISTIAN-MUSLIM RELATIONS

On July 24 in Marawi City, Philippines, 26 Catholic and Protestant leaders gathered to probe together the "why" of the Christian presence among Muslim Filipinos and to seek to end the prejudice, hatred, oppression, and bloodshed that have for so long marked relations between Christians and Muslims in the Philippines—especially on the southern island of Mindanao, where Marawi City is located.

The consultation was called by Dansalan College, historically related to the Board for World Ministries, and the Roman Catholic Prelature of Marawi. Of the 12 Protestant participants, two were UCBWM missionaries: the Rev. Lloyd Van Vactor, principal of Dansalan College, and Dr. Peter Gowing, director of the Dansalan Research Center, which fosters reconciliation between Muslims and Christians. Staff members of the United Church of Christ in the Philippines and the National Council of Churches of the Philippines were also present.

A statement published by the Consultation was in two parts, the first addressed to Muslims and the second to Christians. In the first, the participants asked forgiveness of their "Muslim brothers" for "the tragic past." And they expressed their desire to seek a "dialogue of life" that would include a much greater appreciation of each others' culture and tradition, as well as joint participation in the struggle against oppression in all its forms.

In the second section, the group underlined the need for Christians to take seriously and treat respectfully the Islamic religion and culture, repudiating the "crusading mentality," mass evangelism, and any form of mission that exploits conditions of poverty and disaster so as to lure Muslims away from their faith and into the Christian religion. Furthermore, Christians must insist that government officials deal justly with Muslim citizens and that the educational system foster respect toward Muslim Filipino history, religion, and culture.

Finally, Christians must see that any condition of injustice or oppression brought upon Muslims by Christians morally diminishes the whole Christian population of the nation. "When any person is oppressed," the group declared, "we too are in bondage."

Boys in the Tarsus Library

BOOK YOURSELF TO TURKEY IN 1978

"This is a librarian's dream," says Alan Bartholomew, who recently began work in the library of the boys' school in Tarsus, Turkey. Alan was referring to the current book-raising project of the UCC's Wisconsin Conference, "Book Yourself to Turkey in 1978." The goal is 1,500 new volumes for the three UCC-related secondary schools in Turkey.

"Our library in Tarsus has 12,000 volumes," Alan writes, "but unfortunately most of them are out of date or in bad condition, the result of the incredible use the books get. Last year the library circulated 13,000 books. On an average day, about 250 boys visit the library. In the evening 50 more come for a silent study hall."

Books—especially books in English—open a whole new world to Turkish secondary students. But there are no other school libraries in the country like the ones at Tarsus, Izmir, and Uskudar. One alumna of the Uskudar school writes: "We are far ahead of our classmates at the university. They don't know how to use the library."

The Wisconsin Conference plans to send not only books but magazines and magazine subscriptions. Books for beginning readers of English are high priority, as are biographies, new novels, and materials on art, vocational guidance, sex education, child study, and all areas of human psychology.

STOWE AND SCHOMER REPORT ON EUROPEAN TRIP

(continued from p. 1)

The Soviet Union

The church in the Soviet Union—where are its boundaries? The group saw the strong witness of the Orthodox liturgy in crowded churches and the presistent labor of the Protestant minority to pass on the Good News. They appreciated the hard balancing act of the official church leadership, seeking to maintain the structures, say what must be said, leave unsaid whatever is better left in silence. They heard the impatience of the saints beyond the church establishment pressing for instant freedom for Christian mission and service.

They saw too the seven Pentecostalist farm people from Siberia who had sought refuge in the crowded waiting room of the American Consulate 10 days before—and who were deeply anxious about the eighth, a 16-year-old son who alone had been caught by the Soviet sentinels before the embassy doors and of whose fate no information could be obtained. In shaking the old father's hand, Dr. Post expressed Christian concern to the two families, through an interpreter, although there was nothing he could do to obtain the exit permits they wanted.

The families seek to leave their homeland because of their conscientious objection to military service and their stubborn denial of their government's right to prohibit the religious education of their children or to compel them to attend atheistic public schools.

France

The Protestant Church in France is a fascinating exhibit of the power of a tiny minority carrying on vigorous urban industrial mission, the center of a vast overseas mission in French-speaking Africa and the Pacific, a voice of conscience in French national life, and a corps of a thousand highly educated ministers yoked together in complete financial and material equality!

To the UCC leaders, the most moving fact of internal church life in France seemed to be the absolute material solidarity of congregations with congregations. It seems obvious to the French churchmen that stronger churches should beware a large part of the current expenses of weaker churches.

Great Britain

This was the first official visit of UCC leaders to the United Reformed Church of England and Wales, a creative mix of Congregationalism and Presbyterianism brought about six years ago. This church and others in Britain are trying to cope with the transformations the country has undergone or now faces, for which many in the nation have been totally unprepared. One example: Britain now numbers more Muslims than Methodists—and Methodists are the second largest Christian body. "We face questions never before raised on these islands," said the General Secretary of the British Council of Churches. "What does it mean to be 'British'? Are we capable of becoming a multiracial society?"

Rumania

Though Rumania is a socialist country, there has been no closing of churches there, no closing of seminaries, no persecution of the clergy, no diminution of priestly vocation. The Rumanian churches—the Orthodox majority and the ethnic Hungarian Reformed and German Luthern minorities—all together reach most of the population, and the churches' presence is very impressive: new church buildings; church bells ringing in country and city; church printing presses rolling out liturgy books, Christian education materials, and Bibles.

Bulgaria

The churches of Bulgaria—both the Orthodox majority and the Protestant minority—are hard to understand and not eager to seek understanding abroad. The main Protestant denomination is the Congregational Church, established nearly a century ago by the American Board of Commissioners for Foreign Missions. The church has suffered in recent years from totally unfounded but very serious charges leveled against its leading ministers, bearing upon their relationship with Western churches. It has shrunk from perhaps 15,000 to 6,000 members, but it retains an unusual proportion of "intellectuals." Its great need is the opportunity to educate a few candidates for the ministry, for there is no Protestant seminary in Bulgaria. Government permission for foreign study might be granted for studies in another socialist country.

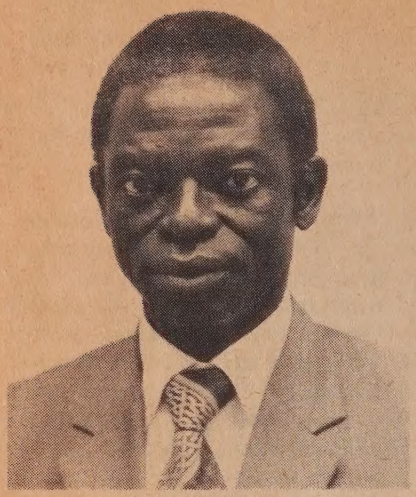
Greece

Again in Greece the Orthodox churches are the great majority and the Protestant churches the tiny minority. In Orthodox Christianity most Greeks seem to find themselves and their world firmly defined. Through the violent changes of the political order in recent years, their faith and worship remain unchanged. And the church presence is everywhere. On the tiny island of Spetsai, where Dr. Schomer spent a few days, there are only 3,600 inhabitants but 46 churches—the same number as in greater Moscow with its 8 million people.

The World Council of Churches

Finally, in Geneva, the World Council of Churches—a small organization with unlimited responsibilities—too small to have time for anything merely routine, anything not controversial! A church structure that gathers up the best of our separate church pasts and promises a more faithful church future.

(Dr. Schomer's full and detailed report of the trip—25 pages of text, plus a list of European church leaders consulted—is available on request through the Europe/World Issues Office of the UCBWM.)



The Rev. Albert Wurapa

NATIONALS FROM GHANA, INDIA, AND LEBANON VISIT CHURCHES ON MISSION TO AMERICA

This fall several Conferences of the United Church of Christ will be enriched by visits of nationals from partner churches overseas. Among them are four Ghanaians: **The Rev. and Mrs. Albert Wurapa** and their son arrived in July and will spend a year with the Penn Central Conference. Mr. Wurapa is Synod Clerk of the Evangelical Presbyterian Church in Ghana, and his position corresponds to president of the church. **Mr. Benny Agboka,** a teacher at Mawuli Secondary School in Ho, Ghana, will be with the Nebraska Conference and Doane College from September to December.

Coming from India will be **Mr. Rajendra Sail,** who is expected in mid-October for a two-month stay with the Asylum Hill Congregational Church and the Greater Hartford Campus Ministry, Hartford, Connecticut. Mr. Sail is a staff member of the Christian Institute for the study of Religion and Society in Bangalore, India, but he works in the field. Recently he has started an innovative training program in technical skills for rural youth.

Mr. Marwan Wehbeh is a member of the Greek Orthodox Church and comes from Lebanon, where he works as a research assistant at the American University in Beirut. He will be in this country from October through May, 1979, in the Oneida and Susquehanna Associations of the New York Conference.

Mr. Agboka, Mr. Sail, and Mr. Wehbeh all come to the U.S. under the "Third World Presence" program made possible through the Family Thank Offering.

Chronicle

NEW APPOINTMENTS

Joseph and Saralas Barnabas, International Associates, 6 months, Minnesota. Interim ministry, St. Anthony Park Congregational Church, St. Paul (Joseph). Home church: Church of North India.

William G. Barndt, Volunteer, 3 months, Japan. Asian Rural Institute. Home church: Central S.E. Ohio Association.

William Graffam, Germany Associate. Pastor of St. James Evangelical Lutheran Parish, Brunswick. Formerly in Ethiopia. Home church: Windham Association, Connecticut Conference.

Louise and Ralph Galt, 3 years, Taiwan. Teachers at Yu Shan Theological Institute, Hualien. Home church: Pilgrim Congregational Church, Birmingham, AL.

Gordon and Mary Harrington, Affiliates, 1 year, India. Research and writing, based at Osmania University, Hyderabad. Home church: United Church of Christ, Ogden, UT.

Barbara Harris, Japan Associate, 10 months. Teacher of missionary children in Sendai. Home church: Evangelical Church, Newton, NJ.

Jane and Nathan Higbie, Volunteers, 4 months, Togo. Projets Techniques Sociaux, Atakpame.

Lillie Keen, Turkey, 2 years. Administrative Assistant/Executive Secretary, Uskudar Amerikan Kiz Lisesi. Home church: Plainfield UCC, Plainfield, NJ.

Blanche and Forrest Norris, Turkey, 5 years. Chemistry teacher (Forrest), Izmir Amerikan Kiz Lisesi. Home church: United Church of Christ, Wilbraham, MA.

Donald and Elizabeth Richter, Great Britain Associates, 3 years. Pastor of Highgate United Reformed Church, London (Donald).

Douglas Wallace, Near East Associate, 1 year. Librarian, Uskudar Amerikan Kiz Lisesi, Turkey. Home church: United Church of Christ, Martinez, CA.

Marwan Wehbeh, International Associate, 6 months, New York. Oneida and Susquehanna Associations of New York Conference. Home church: Greek Orthodox Church, Beirut.

Emily and Mark Will, Jamaica Associates, 3 years. Home Economics teacher (Emily); Industrial Arts teacher (Mark), Albert Town Secondary School. Home church: St. Paul's UCC, Dallastown, PA.

FURLOUGHS

Reka Kaetzel (South Africa), 6 months, June-December.

John and Judith Murphy (India), 1 year in England, beginning September.

John and LouAnn Parsons (South Africa), 1 year, beginning December.

MARRIAGE

Vivian Era Hazel and Lawson Ofi Adzaku, on July 8 in Ghana.

COMPLETION OF TERM

Susan Ehly, Volunteer, Uskudar, Turkey (1977-1978).

Elizabeth and Kenneth Frank, librarian and math and science teacher, Kafue Secondary School, Zambia (1969-1978).

Marian Clough Hillsdon, English teacher, Izmir, Turkey (1975-1978).

Fannie Pemberton, Volunteer, Uskudar, Turkey (1977-1978).

Elaine Thorson, math teacher, Izmir, Turkey (1973-1978).

DEATHS

Inez Clinger, former missionary in Syria (1960-1963), died on May 27, 1978 in Columbus, OH, at the age of 78.

Miss Clinger was a teacher and Dean at Aleppo College, Syria.

Lewis Loder Gilbert Jr., former missionary in China (1929-1948), died on June 14, 1978 in Oberlin, OH, at the age of 79.

In China Dr. Gilbert served in Peiping, Lintsing, Tehchow, and Tunghsien.

Dr. Gilbert was the Minister of Stewardship of the Ohio Conference from 1948-1951. He served churches in Burlington, VT and Cleveland, OH; and then was Executive Secretary of Pastoral Supply in Boston until retirement in 1968.

Surviving are his wife, Josephine (75 Elmwood Pl., Oberlin, OH 44074), and a son, Chandler (Trinitarian Congregational Church, 54 Walden St., Concord, MA).

Ruth D. Hass, former missionary in Turkey (1911-1951), died on May 14, 1978 in Pleasant Hill, TN at the age of 97.

Mrs. Haas taught biology at the Tarsus Amerikan Kiz Lisesi. She also worked with her husband, Cyril, at the Adana Hospital Clinic.

Surviving are a son, Hector (3019 Redbud Ln., Skyview Estates, Lakeland, FL 33801), and two daughters, Olive Otis (11824 Ocean Park Blvd., Los Angeles, CA 90064), and Geraldine Johnston (P.O. Box 1710, Durango, CO 81301).

Grace E. McConnaughey, former missionary in China (1910-1925), died on June 30, 1978 in Claremont, CA, at age 95.

Miss McConnaughey served in Fenchou. After her return to the U.S. she became Assistant Secretary in the Home Department, ABCFM, from 1929-1932.

Mildred W. McKie, former missionary in India (1935-1961), died on May 12, 1978 in Omaha, NB, at the age of 79.

Dr. McKie's special interest was nutrition and she worked in Indian villages where malnutrition was rampant. She taught and demonstrated various methods of nutrition and preventative medicine in villages, schools, and agricultural centers throughout South India.

Dr. McKie wrote several books on nutrition and health, including one that is still used as a textbook in Tamil Nadu.

Surviving are a son, Richard Keithahn (1340 Nevada Ave., Benson, MN 56215) and two daughers, Ruth MacDrudy (5908 Natalie NE, Albuquerque, NM 87110), and Mearl Marie.

Clara A. Riedesel, former missionary in Honduras (1941-1959), died on July 6, 1978 in Bridgewater, SD, at the age of 63.

Mrs. Riedesel was active in educational work as well as church and Sunday school. She served as superintendent and principal of an elementary school which she and her husband, Maurice, founded.

Surviving are her husband, Maurice (Trinity Orthodox Presbyterian Church, Bridgewater, SD); two sons, Clement and Charles; and two daughters, Marjorie and Carolyn.

GIFTS RECEIVED IN MEMORY OF:

Margaret G. Alvord
Graham G. Alvord
Jean Cramer
Lois B. Stecker
Mrs. Leroy C. Tharp

Lewis L. Gilbert
Mrs. Lewis L. Gilbert
Mr/Mrs. John N. Preble
Dr/Mrs. Don P Van Dyke

Fred F. Goodsell
Rev/Mrs. Everett Blake

Ruth D. Haas
Mr/Mrs. W.S. Woolworth
Rev/Mrs. Everett Blake
Lillian Brauer

Oscar Konrad
P. Hubert Konrad

Velna Matchett
Rev/Mrs. I.C.G. Campbell

Richard Maynard
Rev/Mrs. Everett Blake
Doris M. Mathew
Laura Wyly
Edna E. Mathew
Louise H. Mathew
Mrs. H.H. Stepehson
Frank Tachau
Dr/Mrs. Fred D. Shepard
Mr/Mrs. I.C.G. Campbell
Isabel Hemingway
Helen L. Morgan
Mrs. Willard C. Mosher
Fern A. Meyering
Women's Society, UCC of Hyde Park, Chicago, IL
Central Cong. Church, Topeka, KS
Beulah M. Bowman
Mrs. Richard Maynard
Roger P. Matteson
Susan Combs
Olive W. Garvey

Robert Maynard
Mrs. Robert Maynard

Rev. and Mrs. Ernest E. Morrill
James W. Morrill

Mary Myers
Mary E. Heltibridle
St. Mary's UCC, Silver Run, MD
George R. Snyder

Dorothy B. Ross
Helen L. Morgan

Frank M. Ross
Joel P. Kesler
Mr/Mrs. I.C.G. Campbell
Walter S. Rosenberry III Family
Junior Class, Virginia Theol. Sem., Alexandria, VA
Rev/Mrs. Kirk M. Dewey

Jane Sales
Annie Magorian

Gladys Schaefer
Rev/Mrs. H. Telfer Mook

John Scott
Helen Morgan
Plymouth Church Women's Organization, Minneapolis, MN

Carl Sipple
Rev/Mrs. Alford Carleton
Ruth M. Read
Mr/Mrs. David W. Palmer
Mr/Mrs. Ken Campbell
Mr/Mrs. Lloyd V. Long
Wharton Home Staff
Anna C. Kratz
Imo Ruyle Foster
Margaret E. Dizney
Adelaide Gundlach
Charlotte Reynolds
Mr/Mrs. Arthur J. Larson
Blanche Ching-Yi Wu
Lawrence A. Chrouch
Elizabeth S. Elverson
Irene K. Frederickson
Curtis R. Schumacher
Theodore C. Braun
Mr/Mrs. Virgil Atkinson
Ingeborg Nisley

Herbert S. Sowtar
Mrs. Ashby E. Bladen

John Westermeyer
Mrs. M.P. Davis

Harriet Wilder
Rev/Mrs. H. Telfer Mook

Loleta Wood
Rev/Mrs. H. Telfer Mook

CHINA RECORDS PROJECT SEEKS MISSIONARIES' PAPERS

The China Records Project grew out of concern that the documents and papers of China missionaries not be lost, for they constitute a valuable record on an important phase of Chinese history. In the past 10 years, the China Records Project, now housed in the Yale Divinity School Library, has established contact with many missionaries who once served in China, and it has received material from more than 250 of them. This material is open to use by all qualified researchers, and these have included both undergraduate and doctoral students, staff of church historical societies, and foreign scholars.

Basic materials most useful to the historians are the following: letters, manuscripts, special reports, and mimeographed data. If you know of such materials and would like to see them housed in a secure place where they will be available to scholars, write to Dr. Stephen L. Peterson, Yale Divinity School Library, 409 Prospect St., New Haven, CT 06510.

WHITE HOUSE REPLIES TO UCBWM ON UGANDAN RIGHTS STATEMENT

At its January meeting, the UCBWM Board of Directors passed a resolution deploring the massive violation of fundamental human rights in Uganda under the regime of Idi Amin and urging a ban on trade with Uganda, especially an embargo on Ugandan coffee.

On January 24 a letter was written by David Stowe to President Carter relaying the Board's views and action. On June 14 a reply was received from a staff assistant to the President, Landon Kite, stating that the U.S. government and the President share the Board's abhorence and concern over the Uganda situation.

Mr. Kite pointed to several actions by the government: In 1973 the U.S. Embassy in Kampala was closed and assistance programs terminated. U.S. representatives to international financial institutions are under instruction to oppose loans by these organizations to Uganda. The government permits the export of no products on the munitions list and reviews all export license applications from the perspective of their impact on human rights. In short, the relationship of the U.S. with Uganda is highly restricted, and no improvement in relations is possible without a fundamental improvement in human rights, according to Mr. Kite.

Regarding a total ban on private trade with Uganda, Mr. Kite pointed to the government's reluctance to support trade restrictions, such as the present embargo on coffee, stating that in the government's opinion it would have symbolic but not practical value.

"We believe," he said, "that the most effective means of promoting greater respect for human rights . . . is action by the international community." This year, he stated, the U.S. delegation to the United Nations Human Rights Commission supported a full investigation by the Commission into Uganda's human rights situation. Positive action was taken, and "we regard this development as a highly significant step forward in the international effort to promote fundamental human rights."

THREE MILLION INDIAN CHRISTIANS FORM JOINT COUNCIL

In a step that may prove of great significance for the ecumenical movement and for Christianity in India, three churches—the Church of South India (CSI), the Church of North India (CNI), and the ancient Mar Thoma Church (Eastern Orthodox) last summer formed a Joint Council. Purpose of the Council is to express Christian unity, to help churches with the task of evangelism, and to strive together for a just society. At a historic meeting held in July in the central Indian city of Nagpur, bishops of the three churches inaugurated the Joint Council and celebrated the Lord's Supper together.

The Joint Council will consist of 5 bishops, 10 other members of the clergy, and 15 laypersons from each church. It will meet once every two years. Functioning between meetings will be a small executive committee whose presidents will be the heads of the three churches.

Among those taking leadership in the new Joint Council are several good friends of the UCBWM: Rt. Rev. D.R.S. Bhandare, deputy moderator of the CNI; Rt. Rev. Anand Rao Samuel, moderator of the CSI; Dr. Russell Chandran, principal of the United Theological College, Bangalore; and Mr. A.C. Dharmaraj, general secretary of the CNI.

"The Board has long worked with the CSI and the CNI," said Telfer Mook, secretary for Southern Asia of the UCBWM, "and now we look forward not only to closer friendship with the Mar Thoma Church but to joint action with them on some of the critical problems facing the Indian nation and church."

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United Church Board
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475 Riverside Drive
New York, NY 10027

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